



IESVITISME
DESCRIBED VN-
DER THE NAME
of Babylons Policy.

In a Sermon preached in the Col-
legiate Church at *Westminster*,
March 25. 1610.

By *Alexander Chapman.*

Handson



AT LONDON

Printed by *William Hall* for *Matthew Law*, and
are to be sold at his shop in Pauls Church-yard,
at the signe of the Fox, 1610.



TO THE HONOVABLE
and worthy Knight, Sir Charles

Cornwalleys, lately his Maiesties Em-
bassadour with the King of

SPAIN.



*I*t is but your due ho-
nour, for me to be am-
bitious of your fauour
and protection (though
ambition alwaies be ac-
counted for a fault) and
so I confesse my selfe in
the aduancing up of

these my few lines following, vnder the defense
of your honourable name: not that alone, I mean,
which from your Progenitours you haue receiued
honourable, but which your selfe hath so made.

Te proaui clarum, tu proauosq; facis.

Nay somewhat further will not bee too farre in
your commendation:

Nomine præclaro clarior ipse tuo.

Neither can this seeme strange, that I should de-

REVISED
DESCRIPTION
OF THE NAME

of Babylon's Tower

In a sermon preached in the Col-

legiate Church, London,

April 22, 1810.

By
J. 08.0062

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At London

Printed by W. L. ...

... in the ...

... of the ...



TO THE HONOURABLE

and worthy Knight, Sir Charles

Cornwallis, lately his Maiesties Em-

bassadour with the King of

SPAIN.



I is but your due honour, for me to be ambitious of your favour and protection (though ambition alwaies be accounted for a fault) and so I confesse my selfe in the aduancing up of

these my few lines following, vnder the defense of your honourable name: not that alone, I mean, which from your Progenitours you haue receiued honourable, but which your selfe hath so made.

Te proau clarum, tu proauosq; facis.

Nay somewhat further will not bee too farre in your commendation:

Nomine præclaro clarior ipse tuo.

Neither can this seeme strange, that I should de-

The Epistle Dedicatory.

dicatethis to you, to whom (for long time) I haue dedicated mylabours and my selfe; with that ingenuous interpretation alwaies from you, that conuience at my weaknesse, that incouragement of my indeuours, that sweet acceptance, that religious and zealous attention, that Christian courageous protection of mee (as the place required) that now to doubt of patronage in this, would beare a shew (at least) of vngratefull mis-esteeming and vndue prizing of the former. But yet I must needs confesse, and I can doe no lesse then confesse it, nor could I doe lesse then that which I will confesse, that I was much diuided, whether I should chuse in this to grace me by your selfe, or by that right reuerend and honourable Lord the Bishop of Lincolne, whom now I serue; to whom my dutie is sincere, as rightly seated vpon the true obiects, his excellent learning, honourable comportment, amiable condition, wise and iudicious gouernment of his Clergie abroad, and religious care of his familie at home: that wee cannot but reuerence him a Bishop, loue and honour him a friend; and they not but with all free duty serue him, who haue the happinesse to haue him a master: whom if the Papists knew, as wee doe
heere,

The Epistle Dedicatory.

heere, they would forbear to traduce him, at least for shame, that property of man; and begin to honour him, at least with enuy, that propertie of base vnworthy enemies: but wee may feare, or rather suspect, his fortune will be the same that was of worthy Germanicus in Tacitus, to bee hated and maligned the more violently, because vniustly. But not to interesse my dutie only in this choice (which though in respect of you two doth seeme to be diuided, yet is like vnto the eyes that inwardly doe meet, and make but one sight) it is not mine intention heere alone to make demonstration of it, but to craue defense and patronage for that I haue heere written; which best may bee afforded by your selfe, who haue beene a present witnesse of many of those chiefeest things that I haue heere deliuered.

Two sorts of men there bee which I especially haue touched, whose vnfriendly censure may chance to passe vpon mee: but I am fearelesse enough: I doe not much care for any enemy in this world, if I haue mine inward conscience for my friend, as in these things deliuered I haue most firme and comfortable.

For I will say thus much (not fearing to make

The Epistle Dedicatory.

a supposition, hauing giuen sufficient testimonie to you of my sinceritie in Religion) that were I in all other points a resolu'd Papist, yet would I be to these positions I haue spoken against, for euer, a resolu'd and profess'demie.

That I haue somewhere omitted the citing of my Authors (to your selfe not vnknownen) I presumed vpon your approbation of my secret reason.

Lastly, that I haue chosen to dedicate a Sermon vnto you an honourable Knight, hath in it this particular reason, that I doe know you studied as well in the Fathers of the Church, as in the Politicians of the Common-weal; and in that honorable imploiment for his Maiestie which latelie you had, to haue seemed (if occasion any time were giuen) as well a Prelate-Legate for the Church, as a wise Embassadour for the Common-weale: to both of which, that you may heere long liue (as you haue done) a faithfull and an honourable seruant, and afterwards in heauen a glorious Saint, the Lord of his infinite goodnesse grant vnto you, through Iesus Christ our Sauour.

Yours in all duty and true affection,

ALEXANDER CHAPMAN.



E S A Y 47. 10.

*Thy wisdom and thy knowledge they haue
caused thee to rebell.*



REAT was the myserie of the
Lords-commanding *Adam* that Gen. 2.
he should not eate of the tree of
knowledge; for that, besides his
present fall, a knowledge he was
to get therby, that for euermore
would make him and his sonnes

to fall.

Subtill malicious diuell, that aymed not a'one at
the disordering of mans affections, but first & chief-
ly (as it seemeth) at the corrupting and ouerthrow-
ing of his *reason* and *understanding*.

Hee promised to *Euah* (and he kept his promise) Gen. 3.
that if they would eate thereof, their eies should be
open, and they should haue *knowledge*; and so it was,
saith the Text, their eies were open and they had
knowledge: but of what kinde, and to what vse? To
direct them a way to run away from God; to sowe
figge leaues together to make false couerings, to hide
their nakednesse and wickednesse; and this was the
knowledge the diuell did giue to *Adam*, and all his sons
haue of it for their naturall inheritance: Blessed and
happy man if he had neuer had this *knowledge*.

One man affecteth *Honor*; another *wealth*; a third *pleasure*; but all, *wisdom* and *knowledge*. That man desireth *wisdom* who affecteth nothing else; and so the *Stoick*, who laboured to haue no affection, and yet did it, that he might bee thought aboue other men to affect *wisdom*; and it seemes an affectation commendable.

Wisdom it is the glory and the eminencie of man, fitte for to catch the best and the brauest spirits with ambition of it; and the subrill diuell doth know it, and laies a baite accordingly, of his deceitfull and false coloured *wisdom*; which man doth swallow without discerning; and therefore aboue all things, suspect and looke to thy *wisdom* and *knowledge*.

It is a good rule in Diuinitie, the more the diuell promiseth, the more do thou feare him; speaketh he to thee of *delights* and *pleasures*? auoid him: talketh he to thee of *wisdom* and *knowledge*? flie away from him: doth he possesse thee once with an affectation of his *wisdom* & *knowledge*? *Securo captus es*, thou art securely and dangerously taken. It was thy *wisdom* and thy *knowledge*, o *Babylon*, that caused thee to rebell.

The points in generall I haue purposed to discusse be these: First, from the *Prop*, (making *wisdom* and *knowledge* the cause of *Babylons* sinne) this position or collection, that *wisdom* and *knowledge* causeth men to sinne. Secondly, what kinde of *wisdom* this is, and what is allowable, and what not. Thirdly, leauing the first materiall *Babylon*, a type of the second, I wil shew vnto you, how *wisdom* and *knowledge* haue caused the present *Babylon* of the world to rebell and sinne.

Fourthly,

Fourthly, I will make vse of all, as this present solemne time of our deuotions doth occasion me.

For the first. It is true, there is no other creature vpon the earth hath reason and *wisedome*, but man alone; but yet it is also as true, there is no other creature that goeth so farre from *reason* and *wisedome* as man doth: from whence fitly *Hieron Ramirez*, It were good for man that it were not worse for him to be out of his wits, then it is for them that haue none. I do not say (saith hee) happy the beasts, but yet vnhappy man, *Qui cum ratione iasans*, who runneth madde with the reason that God hath giuen him; nay, who runneth from God and goodnes with *reason* and *wisedome*.

Excellently that deuout writer of *Estrellia*; When man doth thinke to square out all his actions by the rules of *wisedome* and *understanding*, as alone in loue with them, a thousand to one but the diuell deceiues him; for he ouer-reacheth and ouer-marcheth man with them: we must set the resolution of goodnes against him, and not of *wisedome* and *understanding*.

Doth *wisedome* and *knowledge* lead a man to sinne? yea, the diuel could wish all men were subtile & wise; hee hath more excellent seruice from one of these, then from a thousand others: For *Phadra* to affect her sonne *Hippolytus*, was a kind of lust, not but of greatnes, saith the Tragedian. *Sancta paruis habitat* Sen. *Hippol. in tectis Venus*, Holy & good loue dwels in poore filly soules; *mediumque sanos vulgus affectus tenet*, and the middle vulgar hath meane and moderate affections; and offendeth rather in not beeing true men,

Iesuitisme described

In Dialog:

then not good Christians; in rudenes rather then in impietic; Inferiour conceits haue inferiour sinnes; *Non nisi ex magnis ingenijs magni errores*, great errors come not but from greater wits: They were *Gianis* and *Lucifer* that highly rebelled against God; *Doctissimus Patrum Tertullianus*, *Ingeniosissimus Origenes*, and they were both stained with foule heresies. Elegantly *Hector Pintus*, Vices be most liuely and quick, in the most quick and liuely conceits; and some vices doe not commonly reside but in great wits; some not but in great *wisedome*; some not but in great *knowledge*. *Mulum facit ad ingenium Superbia*, saith a late Orator in commendation of pride; Pride maketh much to the sharpening of ones wit; but it may more fitly be turned, *Mulum facit ad Superbiam ingenium*, a sharp wit maketh much to the begetting of pride; and vaine is ambition, except it be in *wisedome*, that may compasse some thing; & ostentation is seldom, except it be in *knowledge*.

Whom the diuell doth dignify with these his especiall graces and fauours of *wisedome* and *knowledge*, they be his delight; the wise and subtile worldly men, they be *delicia Diaboli*, the diuels *Delicia*. It is they shall act for him his glorious stratagems, his *splendida peccata*, his glistering sinnes; his *Generosa scelera*, his generous wickednesses; his noble proiects; his honourable policies; his scarlet sinnes; his graue blacke complots; nay, his *Diuina mysteria iniquitatis*, his diuine mysteries of iniquity.

There is no one vice more opposite to goodness, then *humane wisdom*; *humane wisdom* sinneth more
then

under the name of *Babylons Polisie*.

then all our corrupted affections; it is more deceiued and doth more deceiue vs, then all our other weakenesses; it hath a neerer affinitie with the diuels especiall propertie (which is subtilty) then any other quallity. Excellently therefore *S. Augustine*, *Magis tibi metue cum in intellectu habitat Diabolus, quā cum in affectionibus*, feare thou more when the diuell dwelleth in thine *understanding* and *wisedome*, then when he dwelleth in thine affections.

Wisedome, why it is a dangerous thing; the diuell catcheth yong men by their affections, but the ripe and old by their *wisedome* and *understanding*. Again, it is a dangerous thing; worldly *wisedome* (as *Plutarch* speaketh of ambition) neuer waxeth old; it decaies not in vs together with our bodie and our other vices, but (as *Tacitus* of ambition) *nonissima exuitur*, it *Hist. lib. 4* is the last thing that goeth out of man, and not but together with his soule.

It is no Paradox, that the diuell hath more adoe to intrap the simple then the subtil. *Plutarch* said of certaine people, that they were *rudiores quā qui poterant decipi*, more rude then they could be deceiued.

And in a word, *wisedome* and *knowledge* carry more to hell, then all mans other wickednesses: The banished man cried out,

Ingenio perij qui miser ipse meo, miserable man that I am, I haue perished with my wit and mine *understanding*; and it shall be the crye (I feare me) of many millions in the flames of hell, miserable men that we are, wee haue perished with

our *wits* and *understandings*; we are brought hither by our *wisedome* and *knowledge*.

It is true, *reason* or *wisedome* is the superior gouernour that we haue by nature, and yet more neede to be gouerned then any one of our affections. It is one thing to haue *reason* and *wisedome*, an other thing to haue true gouernement of our selues; the first is by nature, the second by grace. It is hard to make the wil and desire yeeld vnto that which the reason propoundeth; but it is harder to make the reason propound that which we should will and desire: the hardnes is in guiding of the reason and the *understanding*.

What a deale of Art, abundance of Lawes, a multitude of helpes, hath necessity and time made man make to gouerne his reason? Well a learned father; Man were a creature almost insufferable, if he were not mortall. And I thinke it true; but though he be mortall, man were a creature about others insufferable, if he were not religious; and the reason of his insufferablenes, is the vnruines of his *reason* and *understanding*, that must haue religion about it, to guide and gouerne it.

Mat. 6. 22.

The light of the body is the eie, saith our Sauior; that is, the *reason* and *understanding*; if then thine Eie be single, if thine *understanding* bee right and true, thy whole bodie shall be light; but if thine eie bee wicked, if thine *understanding* be wicked, then al thy body shall be darke: vvhetherfore if the light that is in thee be darkenes, how great is that darkenes! and therefore looke especially to thy light, to thine eie,

under the name of Babylons Policie.

to thy *wisedome* and *understanding*.

But you will then object vnto me, what, will you then deny the vse of *wisedome*, and leaue vs to the directions (or confusion rather) of a simple blinde goodnes? wil you crosse the course of nature, which hath not onely giuen vs *Voluntatem*, *sed & intellectum*, not only a *will*, but also an *understanding*? or will you leaue vs to our will, which cannot be good but from the *understandings* teaching? or will you order vs by that which hath no order, and tie vs to that which hath no substance to take hold vpon, the fancies of an inconsiderate and blinde zeale and deuotion? *Apage*; my meaning is not (as I wil shew by and by) to bid thee be a foole, but, as *S. Paul* doth, *1. Cor. 3.* for Christs sake, that thou maist be wise; my meaning is not to bidde thee cast away thine *understanding*, but, as the Apostle did, to *cast it downe*, and bring it to subiection & obedience, to the doctrines of Christ, which be most wise. *2. Cor. 10.*

But *two sorts* of men there bee that doe infest the common wealth of Christs Church; the one with too much wisdom, the other with too little: the first, *Babylonians*, of whom I shall speake by and by; the second be amongst vs, who precisely indeede refuse the gouernment of humane *wisedome* (as they esteem it) and the directions and inuentions of it (especially in Church Discipline) but not that they may be wise; *Deuoti*, deuout men; or rather deuoted, *sed sibi ipsis*, but to themselves and their owne conceits, if euer any in the world; or at the best, they vehemently suppose they haue the wise spirit of God; and from thence

thence will haue to bee approued the goodnesse and *wisedome* of that they teach, and not from the goodnes and *wisedome* of their teachings and actions, to be approued the trueneesse of their spirit.

My intention is not to inlarge against these men; by the way alone I will only passe this word: In forraigne parts they bee an onely defamation of our Church; a first and principall exception, euen with the chiefe and principallest of them; a stay of all indifferent and moderate conceits of vs; and a hindrance of many mens conuersions. And though indeede it worketh thus farre with them, without iust cause; yet these men bee the occasion, that it worketh thus farre.

I know this is *their glorie* to be the especiall *hated* by them; nay, let me tell you therefore (if any here be such) they speake not of you, *Odio quodam*, with a kinde of hatred; *vix contemptu*, scarce with contempt; *sed plane ceriè risu*, but with laughter and derision. Should I apologise for these? no, for the particular of them I was speaking of.

Though it be true that deuotion is not proper onely vnto *wisedome*, yet is it a property of true deuotion to be obedient vnto it: *hanc si sustuleris, virtus vitium erit* (saith *S. Bernard*;) If you take away *wisedome* and discretion, vertue will bee a vice. The Lord would haue no blinde beast to be offered vp vnto him; and he commanded all his Sacrifices to be sprinkled and seasoned with salt: Excellently *S. Paul* requireth, *ut rationabile sit obsequium nostrum*, that our obedience and seruice to God be reasonable; God will bee serued

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ued with reason and *wisedome* as well as man will.

The trueneſſe of deuotion conſiſteth not in extre-
mity (which conceite deceiues theſe men) but in a
wiſe and due temper. Deuotion hath two exrremes
that be vices , as well as vertues haue; *Ne quid nimis*,
is good in Diuinity : neither do I here take remiſſnes
and coldnes in Religion, for *wiſedome* and diſcretion
in religion. No, with *S. Bernard*, I require that fer-
uor, *qui ſapientiam erigat*, that may ſtirre vp *wiſedome*
and diſcretion, that it be not too backward; and
that *wiſedome*, *qua feruorem regat*, that may gouerne
our feruor, leſt it be too forward. But excellently
that excellent both Orator and Poet, *Non fortuito Petrarch.*
ultimum inter virtutes locum obtinuit temperantia; not
by chance hath temperance and moderation got
the laſt place amongſt the vertues, it is ſo hard to
keep a temper & a moderation; it is the laſt vertue
that commonly man obtaines, & it is well if it com-
meth with age and time.

A *wiſedome* therefore I allow, and nothing more; |
and that *wiſedome* whole *Genus* (as the *Logician* ſpea-
keth) ſhall bee *Humanus intellectus*, or *humana ratio*,
humane vnderſtanding or humane reaſon; but the
eſſence of it or eſſentiall difference, muſt bee, *Diuino*
ſpiritu illuminatus, inlightned by Gods diuine ſpirit;
and the inſeparable accident, muſt be, *Dei verbo di-*
rectus, directed by the word and wiſedome of God.
Mans reaſon without theſe, is like the Mariners need-
dle without the tuch, which will turne euery way, &
neuer ſtand ſtill the way it ſhould.

I allow (and muſt) the ſtrictest of men, the Apo-

C

ſtles

In Proverb.

stiles of Christ, to be as wise as serpents, so that they be together as innocent as doves; with *S. Basil*, I allow *καλὴν ἡ γινώσκασιν ἀνθρώπων*, an honest & laudable callidity; subtilty and deepe vnderstanding doth not make counsell bad, but the better, so it be good.

Esa 59.

The wise ancient Heathens fained the Spider odious to *Pallas* the goddesse of *wisedome*, not for the subtrill working, but for the poison in it, and because the webbe is made so sleight and in the aire (as all poisonous mens workes be, be they neuer so subtrill) such as will make no garments, saith the Prophet *Esa*, and such as will not couer them.

And they fained *Pallas* to haue a buckler, all ouer couered indeede with snakes and serpents; and I allow it; but the substance of it, was of bright Crystal; all pure and cleare: and such must our *wisedome* be. And they gaue her a speare, *cum acuta cuspidē*, with a sharpe point: and so let it be; but it was of true steele, and not wrought but by *Vulcan*, whom they fained a God. They said shee was a subtrill woman: and so let her bee; but shee was euer a virgin, shee was alwaies honest, and neuer would be defiled: such must our *wisedome* be. They alwaies said her counsel was to be approued; but they therefore said she had no humane mother, but was borne alone of the braine of *Impiter*: such must our *wisedome* be.

The *Trojans* held their Citie to be Inuincible, so long as they could keepe their *Palladium* inuiolated; but they all said their *Palladium* was fallen from heauen, and neuer framed by the Art and hands of men.

The morall Poets said, that the frame and course
of

of things in this world, was good and excellent, but soone would decay, if the linke and chaine of them were not tied to the foote of *Iupiters* chaire: I need not for to moralize, it is plaine enough vnto them I speake.

I do allow that *Dauid* might faine himselfe mad: 1. Sam. 21.
but not that he might fa ine himselfe good and bee wicked. He might fly to *Achish* and deceiue him too; 1. Sam. 27.
but hee might not (and therefore did not) proue a Traitor, and fight against *Israel*. It was lawfull for 1. Sam. 26.
him to vse his good inuention for his safety, and hide himselfe in a caue; but he might not (and therfore would not) kill *Saul* his King, though he could haue done it. He might, vpon occasion, deferre the punishment of *Ioabs* murthering *Abner* and *Amasa*, & hold him in his seruice still; but he might not cause *Vriah* to be set in the fore-front of the battle, that he might be murthered, and he inioy his wife.

It was lawfull for *Ioshua* (and the Lord commanded Ios. 8.
it) to lay an ambush, to intrap the inhabitants of the *Aye*; but if hee had made a peace and league with them, hee was to haue kept it, as hee did with *Gibeon*.

It was allowable for *Ieroboam* to deuise a way that his people made not defection from him, but hee 3. Reg. 12.
might not do it with setting vp golden calues. What should I instance more? I allow *wisedome*, and nothing more; but there is no *wisedome* allowable vpon the earth, but that wee do know is allowed in heauen; Nay to speake and be taken in the worlds sense, there is no *wisedome* but that.

1. Cor. 1.

There is no man so well conceited of the worlds *wisedome*, but he wil be moued with a continuall experience; and let the volums of the worlds occurrences be reuolued, which seeme vnto vs to bee full of varieties, but, if they be marked dutely, they shall be found a continued Register of this heavenly *wisedoms* perpetuall good successe, & of the others both decay and punishment; and if at any time it flourished a while, yet this was the end it had, and the end to which it was and flourished, decay and punishment. So that, well may be wrote at the end of the booke of the worlds acts, that of *S. Paul*, *Vbi Sapiens, ubi Scriba?* where is the wise, where is the scribe, where is the disputer of the world? Hath not God made the *wisedome* of this world foolishnes? yes, sure it is, God with his *wisedome* doth gouerne this world, and as sure it is, his gouernement and *wisedome* is only good.

This doth the very *Atheist*, and the man that maketh no God but alone his reason, confesse, that the only way to gouerne or to liue amongst men in this world (as it is now settled and composed) is by diuine *wisedome* and religious vertues; but then hee saith, that it is not necessary nor best, that a man should truly haue them, but that it is enough (& they most seruiceable) if he doth but faine them, that so occasion to the contrary may be serued.

I wil not go about in present to refell these men, neither do I thinke that there be such men, but such bookes onely; and the reason that there bee such bookes, is this; Men thinke the conceits and inuentions

tions of their braines fitter for the humours of the world, then the true meditations of their harts, and therefore do diuulge them, and can be content to be thought wickeder then they are, that they may obtaine the reputation of some singular *wisedome* and vnderstanding: although I do not see why the ambition of an excellent vnderstanding should to especially affect vaine men, when as a good vnderstanding is one of the commonest qualities that bee amongst men, and more haue it then any one especiall vertue.

To these therefore (if such there bee, who deny God to be, and more, namely blaspheme him if hee be, by holding a fained goodnes to be sufficient) I will only say thus much; Though the diuell hath got possession of thine head, that he maketh thee to write such bookes, yet, ô driue not God out of thine heart, nay, thou canst not driue him out of it. *Cor ex pectore, quam Deum ex corde euellere facilius*, saith a Father; It is easier for thee to plucke thine heart out of thy breast, then God out of thine heart.

Others there be, like vnto King *Agrippa*, who was almost perswaded by *S. Paul*, to be a Christian; these Act. 26. men, they wil allow of diuine *wisedome*, *sed mixtam volunt*, but they will haue it mingled, and that the smaller fraudes (at the least of the worlds subtilties, as also of the diuels) may in good diuinity (to giue you their owne words, *Leuiter misceri & aspergi*, be) lightly sprinkled and mingled vvith *Diuine wisedome*.

They vvill haue a Prince (vvith *Aristotle*, as they Polit. 5. c. 12. say) *μὴ παντός, ἀλλ' ὁρισμένους* not all euill, but halfe euill. By frauds and deceits, say they, are estates euerted,

Iesuitisme described

and may they not be conserued by the same? we liue amongst men corrupted (that is, *Wolues* and *Foxes*) & may we not *Crescere cum Crete*, & *Ἀναστῆναι ἐν πρὸς Ἰππῶν ἀδύτῳ*, may we not lay a snare for the *Fox*, and play the *wolfe* with the *wolfe*? A single good *wisedome* were sufficient in a deuised imaginary common wealth, such as is to be wished for, but not found.

*Ad ANAX.
Ep. 1.*

They speake, as *Cicero* of *Cato* to his deare *Atticus*, *Cato optimè sentit, sed nocet interdum Reipub: Loquitur enim tanquam in Politeia Platonis, non tanquam in face Romuli: Catoes* opinion is best, but hee hurteeth with it, many times, the common wealth (the best opinion is not alwaies best for the common wealth) for that he speaketh as in a *Politeia* of *Plato*, not as in the filth and progeny of *Romulus*. They are centured by them *Rigidi Zenones*, who will allow of nothing but strict vertue; and it is termed but a scholars possie, to go *Duce virtute*, with vertue our guide, that wee may haue *Comitem fortunam*, good fortune our companion.

*Seu. Declam.
lib. 9.*

I remember well what *Seneca* doth say, *Magnum imbecillitas nostra patrociniū necessitas, quæ omnem legem frangit*. Necessity is a great Patron of all our weakenes and wickednes, and it breaketh euery law: and if here I should confesse, *Per mores hominum*, by the manners of men, so deceitful and false, that there is almost a kinde of necessity of this intermixture of a little worldly craft and subtilty, yet must I then annex vnto it, *Me tamen approbationem eius non inuenire*, that I do not finde an approbation for it in the word of God: or why should I say there seemeth a necessity

sity but of the least deceitfull wickednes? Hath the Lord ordained insufficient meanes for the conuersing of men and the ruling of them? Is the Lords wiledom imperfect? Gaue not God *Solomon* enough to gouerne with? These men that thinke the *wisedome* of God defectiue, they bee like vnto that king of *Spaine Alphonsus* the tenth, who said, that, *Si in principio mundi, ipse Deo adfuisset, multa melius ornatusq; condenda fuisset*: If he had beene with God in the beginning of the world, when he created it, he thought he could better haue composed and ordered it, for diuers particulars.

And to what end should this commixtion be? Is not diuine *wisedome* as subtile and vnderstanding, as the worlds? Is goodnes more dull then wickednes? Can not true *wisedome* lay a snare for the *Fox* as well as the false? Is diuine *wisedome* prescribed to be lesse prouident and circumspect? Is it limited to obuious and open knowne inuentions and courses? Is religion barren of policie? Hath Christianity decayed *wisedome* and gouernement? Doe Christian doctrines destroy any one vertue, as that diuellish *Florentine*? No; no; There is none so perfect kind of gouernement, nor euer was in the world, as is the Christian; yea, & to speake and iudge as a meere humanist, euen as now the world is settled, there is no such policie as honesty; if deception and deceit be an only needfull thing to conuerse with men, why yet can honestly (and that honestly best and securest) doe it.

Honest deceptions there be enow to deceiue the
world

Judeib c. 10.

Tacit. Annal.
4.

world withall; *Apelles* was not bound openly to paint *Alexanders* skarre; it was allowable for him to lay his finger on it, and we may do the like: Nor was an other painter bound, plainly to paint *Alphonfus* wry necke; it was lawfull to make it so as if he were looking vp to heauen: That Politician was not bound to say all he could, nor dispute his best with *Adrianus Caesar*; but he might forbear, and conceale, and excuse himselfe, with saying, It is good reason to yeeld to him that commandeth 30 Legions: *Iudeth* was not obliged to go in the sack-cloth and garments of her widowhood; but she might wash her body, & annoint it sweete, and dresse vp her haire, and put on her bracelets, and sleeues, and rings, and earings, and slippers, and all the ornaments of an amiable Lady, that shee might allure the eies of *Holofernes*, yea, and come vnto his very bed-side, that she might deceiue him; and we may do the like. I allow it. Let *Tiberius* make as much of his dissimulation, as of any other of his vertues, so there be nothing but virtue in his dissimulation. Let *Frederick* and *Sigismund* say, that, *Nescit regnare qui nescit dissimulare*, so the dissimulation goeth not so farre, that *Bonum sit in Lingua, & malum sub lingua*: there may be occasion that men may colour with their words, so the poison of *Aspes* be not vnder their lips: It is the marke of a foole to open all his mind at once, whereas a wise man reserues it til afterwards, saith *Solomon*, *Pro. 29. 11.*

And now I come vnto an other sort of men, the great Impostors of the world, the *Babylonians*; of whom though I can speake little but that is knowne,
yet

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yet for to speake, and againe to speake may be conuenient, if but for the increasing of our detestation of them: *Non enim usque dum, viri, fratres, satis odimus.*

Who these I speake of be, and where *Babylon* now is, after it is, what should I say, but so, so, declared; By his Maie: after such, such a diuine demonstration of it, I will stie, not once so much as thinke ye doubt.

For these men, that you may see how *wisedome* and *knowledge* haue caused them to rebell; First in generall: There is not one point of their religion, wherein they differ from vs, but it is the inuention of their worldly subtrill *wisedome*, to procure them, either authority or profit, to satisfie their ambition or couetousnes. A thing not vnworthy the obseruing, that they differ not from vs in any one opinion, but that bringeth them in, either excessiue wealth or authority; and so is the inuention of their subtrill *wisedome* vnto those purposes: and this I suppose, there be many thousands that dare impawne their owne and their causes credit, to approue and demonstrate; and I had thought to haue instanced and shewed it in particulars, but that so much of the time is past already.

But what neede I instance? This doctrine hath beene maintained by some of them, *That as the Temporal Magistrate may inuent and impose meanes to bring him in treasure, and increase his authority and respect; so the Church may deuise and excogitate the like, both positions, doctrines, and practises, (if not repugnant to the word of God) to bring them in wealth respect and power:*

D

this,

this, if vnderstood of Ceremonies and ornaments, that may be as well of good vse for decency and deuotions increase, as for profit, may be allowed and wished for, (if any where wanting;) but they haue done it in those things, which they make fundamentall and essentiall to saluation: So is their religion the inuention of *wisedome*; And so haue thy *wisedom* and thy *knowledge*, *ô Babylon, caused thee to rebell.*

But to go forward; these outward shapes of men, they do not only allow and teach this lighter mixtion of smaller wicked frauds and deceits, but that all fraudes, all deceits, all deuices, all practises, all kindes of *wisedome*, all whatsoeuer; all, is not only allowable, but good, nay commanded, if it be in *Bonum Ecclesie*, for the good of their Church.

3. De offici:

Hoc intuitu, they say with *Cicero*, nay, they abuse his saying, *Quod plerumque turpe haberi solet, turpe non erit*; and againe they say with *Cicero*, nay, and againe they abuse his saying, *Officio fungitur, &c.* He doth his duty, who, howsoeuer, prouideth for the common safety. It is their similie and doctrine, That as it is lawfull and vsuall to temper a proportion of poison into a medicine, to purge the bodie; euen so, nor lesse lawfull is it to commix of wickednes in an action, when it may be medicine, in *salutem Ecclesie*, for the good of their Church.

Ibidem.

Diphilis.

A Poets verse (it seemes) is good text, for them to *hâd for thât ourtie laze bishp is thât ourtie to dâi ourtie*: A lie told to a good end, hath no inconuenience in it. Let the world be traueled ouer, and the volumes of it reuiwed from their first beginnings vnto their last letter, and see if euer there were or be, a people that had a

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ny Religion; nay, that had but thienature of men (growne neuer so wilde and sauage) that euer maintained, not onely such an irreligious, but inhumane Position; for that it destroyeth not onely all Religion, but all humanity and society.

To what end bee all the limits, all the lawes, all the commandements, all the counsels that God hath giuen vs? nay, to what end be all the ingraued and innated morall lawes, and instincts, and restraints of nature within vs, if it be lawfull to do what we list, to a pretended good end?

From this their doctrine, it is come to passe, that *His. lib. i.* I may fitly say with *Otho* in *Tacitus*, *Qua vsquam prouincia?* what prouince is there in the world, where they haue come, *qua non cruenta & maculata?* that is not bloodied? bloodied and defiled? *ant, ut ipsi predicant, emendata & correctæ*, or, as they terme it, amended & corrected? *Nam qua alij scelera, hij remedia vocant*, for that vvhich others call vvickednesse, they call remedies; nay, as it fitly there followeth, *Contumelias vestras (ô Principes) disciplinam appellant*; your iniuries, and your vvronges, and your contumelies (ô Princes) they call but their Discipline.

From this their Doctrine and approbation of wickednes, it hath so succeeded, that I may aske the question, vpon al the many thick-sowne Treasons, in the daies of our late blessed Queene (blessed and glorious now in heauen, and for euermore to liue famous and glorious in our thankfull memories) ypon all, I say, those many Treasons, came there euer the lightest censure and discipline from *Babylon* against

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them for them? came there so much as a reprehension and mild reproof? Nay, 6000 yeeres almost hath the world endured, and neuer could all the Diuels of Hell before, make men conceiue, and obtaine of them, to attempt such an horrible Treason, as that Powder-plot; and yet notwithstanding, did euer any one see or heare of, so much as one line written hither frō *Babylon* (euen from any one of their deuoutest Friers) to admonish them, at least, that they no more attempt the like? No, *Babylon* wil neuer disgrace or discourage Treason; that *Caiphas* wil rather lose his Masse, then his doctrine of the lawfulness of practices and treacheries against Kings and Princes.

Nay, in stead of admonishing to the contrary, haue they not inregistred to posterity that Archcōspirator Iesuite *Garnet* for a holy Martyr? Nay, haue they not painted him with an Angel ouer his head, & hanged him vp amongst the rest of their holy saints & Martyrs? Nay, haue they not approued his fact with a fained miracle frō heauē, & so accordingly printed him, with glorious beames about his head; and a Seraphin in his mouth, and thus carrie him vp and downe the streetes to shew and sel him; and all this with licence and authority? And not content with this, are they not yet further now in hand with a new booke to apologize for him? *O mores & Tempora*, Times and manners! was euer villany encouraged before? was euer wickednesse honoured in the vvorld before? what is it that a Iesuite wil not attempt, (whose greatest ambition is but Martyrdome) when as he knoweth, that vvhatsoever his fact shall be, hee shall bee inregistred to posterity for a Martyr?

When

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When *Iulius Atticus* came vnto *Galba* the Empe- *Tacit. lib. 13.*
rour, with his sword all bloody, crying out that hee
had killed *Otho* hisemie, (though hisemie, and
though in armes against him) yet *Galba* gaue him
this reward, with asking him, *Commilito, quis iussit?*
Souldier, who bade thee? Thus did that Emperour,
yet a Heathen. But if a Souldier goes to *Babylon*,
with his sword all bloodied in a rebellion and trea-
son against his naturall Soueraigne, and can but pre-
tend his intention for *their Churches good*; his sword
shall be made a holy *relique*, and hee rewarded and
honoured as a Confessour of their Catholike faith.
But let a poore innocent come vnto them, that hath
nothing to shew but his beades in his hands, and not
a bloody sword, nor any thing to plead but his Ca-
tholike conscience, hee may chance to plead, and
begge, and crie, and almost starue, as some of their
very Priests (our poore Countymen) haue done:
and yet this their liberalitie (giuen especially to vil-
lanie) goeth vnder the name of *Catholike charitie*.

Were their treasons and practises the faults of
particular men that act them, the rest were more to-
lerable: but they be effects of their doctrine. It is
but vaine for vs to thinke we disgrace them, with al-
leging their *Treasons* against them: there is no one
thing that they more allow and teach, then the *law-
fulness* of *Treasons* against that King that is not theirs;
nay, that they are bound to resist and remooue him.

A late prooffe of this from their *Pope* himselve, by
his *Bulls* forbidding the taking of an *Oath* to *Ciuill O-
bedience* and *fidelitie*, made to preuent such horrible

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Treasons : in which, particular men may take exception against some particular word or clause. But a maine of their being forbidden the taking of it, may well be supposed to bee their holding the vnlawfulnesse of *Ciuill Obedience* and *fidelitie*, to such a King as is not *theirs*; and the obligation besides to all *treacherous practises*.

And they which are where they dare freely speake it, will, and haue confest it plainly, that it is impossible to be of *their religion*, and *heere to be a true subiect in Ciuill Obedience*.

Nay, it hath beene vowed vnto mee, by a secular Priest of their owne, that he hath many times heard our *Iesuites* resolute vpon it, and determine it, that if a *Toleration* should *heere* bee granted them, they neither would nor might accept it, vpon this condition, to rest content and quiet with it.

Their zeale to this doctrine may well be gathered from their proceeding in it still further and further. To that instance of *Dauids* patience & dealing with *Saul*, they answer not as they were wont; but it hath bin answered vnto by the *Iesuits* (if one of their own Priests say true) that *Dauid* had done amisse and sinned, that he killed not *Saul* when hee might haue done it, only but that hee is to be excused for omitting that opportunitie, because he did it to a further good end; namely, in his policie, seeing himselfe his successeur, because he would not giue such an example for others to practise towards himselfe; and to this end was such shew of sorrow for *Sauls* death, and seuerity to him that said he killed him, in respect

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to himselfe, and not to *Saul*. And in fine, the same *Priest* vowed in generall, that such be their *Positions*, that there is no meanes in the world, for them that differ from them in religion, to admit them with safety; as holding themselves bound with no Oath that can be deuised for them, if the obseruance bee to the hindrance or hurt of their religion: and so writeth that *Traitor-Iesuite-Parsons*.

Dol. p. 1. c. 4.

This generall doctrine of theirs, of the lawfulnessse and obligation to *Treasons*, and whatsoever practises for the good of their *Church*, affords them a boundlesse libertie in all their thoughts and actions. I will instance only a little further, not to shew you their doctrine, (for that is well knowen) but from the regard of their particular applying it vnto vs. I speake not now of their *States practises*, but onely of their *Clergies* doctrine and indeuour.

Besides the obligation wherewith they binde the naturall subiects against their owne *Soueraigne*, for their *Churches* good, they now oblige also their *Princes* and *Estates* with a much like, or the same bond, against all them that be not theirs.

No ciuill leagues and confederation, no ciuill conuersation and commerce, no permittance of residence in their Countries, is allowable with them, but *alone* of *such*, and with *those*, who bee together with them of *their* religion.

Not otherwise, say they, were the children of *Israel* in the Land of *Canaan*, to deale with the Gentile Idolaters, then *they* be now bound to deale with vs.

The instance of their being commanded, vterly to

root

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root them out, is alleged as an example for *them*, to deale by with *vs*. Instances of eiecting *Arrians, Jewes, Moores, Turkes*, bee alleged as paternes and plat-formes, for *them*, to square out their dealings by, to-wards *vs*.

But yet, notwithstanding this their vnlawfulnesse of confederation and amitie, with them that be not *theirs* (which is worthy the marking) in the same writing it is added, that an amitie is allowable to bee colourable, upon necessitie or occasion, with a secret hope and intention to their owne and their Churches good. But then againe, at length, when this hope of good is frustrate, and in place thereof great inconueniences appeare, they then may lawfully and iustly breake Oath and promise. Nay I will giue you their owne words, their owne writings: *There is an Obligation in conscience, not to accomplish the promise and vow; as Herod was bound not to accomplish his oath that hee made to Herodias.* And heere is alleged the instance of the Emperour *Iustinus* the first, who though in the beginning of his Empire (in regard of his powerfull enemye *Theodoricus* King of *Italie*, requiring it) he gaue consent & promise, that the *Arrians* should remaine within his dominions, yet notwithstanding afterwards when he found his time, hee brake his promise, and draue them all out; and *Iustinus* is highly commended for it by them. Or if it may not go so farre, then is alleged the instance of his successor *Iustinianus*, who, though he made peace with king *Atalarius* an *Arian*, yet notwithstanding would not suffer an *Arrian* to enter into his Kingdome.

Thus

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Thus you do see, they allow an Oath may be taken to an vnlawfull thing, for their Churches good; and that againe it may lawfully be broken, when they see their time, for the good of their Church: Any thing with them is lawfull, any thing vnlawful; *Pactum non pactum, non pactum pactum erit*; A vow shall be a vow, a vow shall be no vow, when they thinke it meet, for the good of their Church. What should I say, but cry out? perillous and dangerous men, with whom men can not liue in this world, except they will beleue with them; and with whom men can not beleue, if they mind to liue in the world to come.

But now, for an end; as my Text hath afforded me these premisses, so the present time wil afford me this conclusion. As no particular man thinkes himselfe bound, to that which all are bound vnto; so, such is mans distemper, that that which he is indefinitely commanded alwaies to do, he will almost neuer do: so that it seemeth the best for man, to haue certaine times limited out for him to be good; from whence (though from other reasons also, more especiall) the Church of God may be thought to haue sorted out this present time of Lent, for religious offices. Of which, not amisse, Pope Leo Ser. 2. de *Qua-*
drag. Parum religiosus alijs diebus probatur, qui tempore *Leo Serm. 2. de*
Quadrag.
quadragesimali religiosior non inuenitur; he is to be thought at other times little religious, who at this time is not found more religious; it is hard to be supposed, that he is alwaies truly deuout, who can not indure a little more to be so, when he is commanded.

E

For

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For the particular in hand; these Babylonians our aduersaries, in forren parts, haue many times for many daies together publike indicted Fasts, and supplications peculiar to this end, that the Lord would send them good successe against vs and our Church, and not suffer our religion to preuaile amongst them; and many indulgences bestowed by their Popes, vpon such, as to this purpose, shall but say certaine praiers: such carefulnesse and industry of theirs (as alwaies it doth, though in a bad matter) preuaileth for them much, and iustifieth them much with men; and let vs beware, and feare, that it hurts not vs, and condemne not vs with God. Let vs not be lesse deuout and zealous in esteeming a blessing, then we are earnest in maintaining it to be a blessing.

And therefore, seeing we haue not particular times sorted out vnto vs for it, in this our common and solemne time of deuotions and conioined praises and praiers vnto God, let vs blesse him, and praise him, and thanke him, for this so choice a blessing, of sauing vs from those so dangerous plots of their subtill diuellish *wisedome*; from the deadly infection of such poisonous Paradoxes; from the slavish seruitude and captiuiety of *Babylon*, whose friendship is seruitude (and admits not equality) whose kisses be treasons, whose religion is *wisedome*, and whose *wisedome* wickednesse.

In this exhortation, I had thought a little further to haue proceeded, but the time, now past, constraines me wholly to omit it. With the Leuites therefore, vnto the children of *Israel*, when they
were

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were freed from *Babylon*, I will only say vnto you, in this our common time of deuotion, stand vp and praise our God for euer and euer, who hath done that for vs which exceedeth all praise : and let vs fast, and let vs pray, and let vs repent vs of our sinnes, that God may still safely protect vs in his *Ierusalem*, and neuer returne vs againe to *Babylon*.

But a little further, alone to shew vnto you, how I would haue made a full vse, of that which hath been spoken: As we must be carefull, that we be not poisoned and infected with *Babylons wisdome and knowledge*, so we must prouide that our owne *wisdome* be not infectious and poisonous. In the first of my Sermon, I shewed vnto you, how *wisdome and knowledge* causeth men to sinne; that *wisdome*, if it workes amisse, is an exquisite sinner, a famous rebell of choice imploiments and seruice for the diuell: from whence I would take occasion, at this time, to put you in mind of your *vnderstandings*, and *subtilties*, and earthly *wisedomes* sinnes; repented, I hope, you haue of diuers other kinds of your offences; of the lusts of your flesh; your eies and fanlies wantonnesse; your affections vitious pleasures; your passions wicked distempers in anger, and enuy, and malice, and hatred, and diuers of the like: but few men suspect it, that their *wisdome and knowledge* should misguide and mislead them. *Diabolum queritis in corde*, you are busie, seeking of the diuell amongst the affections of your hearts, to driue him from thence; *Et ecce, ille clanculum sedet in capite*, and behold, like a subtil serpent, he hath secretly got

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him vp and setteth in your heads, he is in your vnderstandings and your *wisedome*.

Anatomists doe write, that in the braine of man, there is a *Rete mirabile*, an admirable net, that is, a heape and clod of arteries, that for the many windings, and turnings, and intricate infoldings, can not be anatomized; and so indeed, as if *this* of the body were for to signifie *that* of the mind; In the braine, and the wit, and the *wisedome* of man, there is a *Rete mirabile*, an admirable net, a heape and a clod of manifold infolded subtilties; that for the windings and turnings, and intricate deuices, can not be anatomized; with which admirable net, we doe catch the poore fish and fowle that we doe deale withall: of these it is, I exhort you to repent.

Whosoeuer thou art, in the priuy closet of thy meditations, recall vp the secret complots, the subtil inuentions, the crafty deuices, the intricate deceits, the wily cunnings of thy wit and *wisedome*; in which, as the Prophet speaketh of the *Babylonians*, (in the very verse of my text) thou hast trusted, and hast said, none seeth me.

Looke to the sinnes of thy wit and *wisedome*, for which, in reason, God should punish thee more then for any other, that thou wilt abuse so excellent a faculty, which God hath therefore giuen thee, to teach and direct thee, that thou abusest not the rest.

*Cic. de natura
Deor. li. 3.*

The heathen Orator could say, *Bono consilio à Deo data sapientia in fraudem & malitiam conuerti non debet.*

I will only therefore (for finall conclusion) giue you

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you a rule, to preuent, that this worldiy *wisedome* do not mislead and mis-guide you, and so I will commit you vnto God.

And this rule or aduice, it is *Saint Pauls* vnto the *1. Cor. c. 3.* *Corinthians*, in his first Epistle vnto them, and third Chapter: *Nemo se seducat*, let no man seduce or deceiue himselfe; *Si quis videtur inter vos sapiens esse in hoc seculo, stultus fiat vt sit sapiens*: If any one amongst you seemeth to be wise in this world, let him be a foole that he may be wise.

This (it may be) seemeth a strange course, and the meanes but of a common and vnexperienced conceit in this world, that a man should become a foole that he may be wise; fit to be taught in *Monasterio*, amongst Priests and Friers, not men of the world; or that which a diuine (indeed) is to teach, but yet not that which in diuinity some others are to follow: for that euery goodnesse is not common vnto all, euery man is not bound vnto these strict doctrines and courses of christianity.

Oh and alas, carry not thy selfe to hell, with discourse and sentences; O distinguish not betwixt thy selfe and others, to thine owne destruction; to the prouing that thou maist be worse then other men, but that thou maist be better. Thinkest thou to haue a liberty to any one sinne, or an immunity from any goodnesse, because thou art not a profest diuine? This is the common subtilty of the diuell, with which he doth deceiue a world of men. No, there is no condition and estate that exempteth a man from stricenesse in christianity. And fit and excellent

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cellent is the preface of *Saint Paul*, which he maketh vnto this his doctrine, *Nemo se seducat*, let no man seduce and deceiue himselfe; this is the only way, this is the course, for a man that thinketh himselfe wise to become a foole, that he may be wise.

A&.9.

1. Cor. 4.

Ep. 8.

2. Cor. 10.

And this was the practise of *Saint Paul*, after the scales were fallen from his eies, that he could see aright, speaking of himselfe and his fellow Christians, *Nos stulti sumus propter Christum*, we are fooles for Christs sake. This is an excellent diuine *wisedome*, which the carnall man is not able to conceiue, when a man for Christs sake can be content in this world to become a foole. Diuine-like *Seneca*, *Nemo virtuti magis deuotus, quam qui boni viri famam perdit, ne conscientiam perdat*; None is so truly deuoted to virtue, as he that loseth the fame of a good man, that he may not lose his conscience; and he is the man that is truly deuoted to *wisedome*, who can be content (in this world) to lose the reputation of a wise man, and to be thought a foole, for his inward loue to *wisedome*.

Admirably *Saint Paul*, to a soule of that sense that feeles him speake, *We cast downe* (saith he) *the imaginations, or counsels, and euery high thing that extolleth it selfe against the knowledge of God; Et in captiuitatem redigimus omnem intellectum, in obsequium Christi*, and we bring into captiuity euery thought or conceit of ours, to the obedience of Christ.

This is, indeed, truly to be *wise*, for a man to suppress the imaginations and counsels of his naturall vnderstanding, and euery mounting exaltation of

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of humane *wisedome*, that extolleth it selfe against the *knowledge* of God, & to reduce into captiuitie his vnderstanding & thoughts to the obedience of Christ.

Our Sauours sermon began thus; *Beati pauperes spiritu*, Blessed be the poore in spirit: these be the poore in spirit, that can be content with the poore, honest, humble vnderstanding of a Christian, and leaue the subtilties of humane *wisedome*, and subiect their conceits to the obedience of Christ, and for his sake to be thought fooles. Matt. 5.

Fundauit Deus mundum super nihilum, saith *Iob*, God hath founded the world vpon nothing, *ut uniuersus mundus se fundaret super ipsum* (saith a father) *that the whole world should found it selfe vpon him*: and as he hath done with the materiall world, so hath he done (saith *Peraldus Lugdunensis*) with the world of his Christian common-wealth, he hath founded it vpon nothing; *atq; hoc nihilum*, and this nothing (vpon which he hath founded it) is an humble disprising and forsaking of all our owne abilities and *wisedome*, and an only relying vpon that his diuine, which he hath limited for vs: which the Lord, of his infinit mercy, grant that we may do, that, guided by his *wisedome* here (so that the follies of the world do not diuert vs) we may be directed by it, to liue with him for euer and euer, through Iesus Christ our Sauour.

Amen.

FINIS.

